

THE CHRISTIAN SUN.

IN ESSENTIALS, UNITY; IN NON-ESSENTIALS, LIBERTY; IN ALL THINGS, CHARITY.

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The Christian Sun.

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CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, a sufficient rule of faith and practice.
4. Christian character, or vital piety, the only test of fellowship or membership.
5. The right of private judgment and the liberty of conscience, the privilege and duty of all.

Table of Contents.

Our Chip Basket	225
The Burning Volcanoes of American Society. Inspiration of the Bible.....	226
Restoration of the Jews	227
Possibilities Versus Facts.—Three Score and Ten	228
The Pastors' Page	229
Is Co-Education a Success.....	230
Vacation Notes.....	231
Editorial Paragraphs—Conversation.....	232
Letter from the Editor.—Personals.—Suffolk Letter—Elon College Campus.....	233
The Elon College Monthly.—Dedication of Durham Christian Church	234
A Rifted Cloud—Sunlight for the Home Circle.....	235
He Saved Our Lives.....	236
Cruelty to Mules.....	237
The Cross Mother.....	238
Excursion Retas.....	240

OUR CHIP BASKET.

GOSSIP RAMPANT.—When I hear something disparaging of you, my first duty is not to tell you. But if I tell what somebody has said against you, and then go out and tell everybody else what I told you, and they go out and tell others what I told them that I told you and we all go out, some to hunt up the originator of the story, and others to hunt it down, we shall get the whole community talking about what you did do and what you did not do, and there will be as many scalps taken as though a band of Modocs had swept upon a helpless village. We have two ears, but only one tongue; a physiological suggestion that we ought to hear a great deal more than we tell.—*Tal- mage.*

A SCANDAL—England to-day presents a most shameful spectacle in the royal scandal it is airing before the astonished gaze of the nations. Its own Prince of Wales, the heir apparent to the English throne, is a witness in a gambling suit, himself having been one of the participants in the game. The future sovereign of the most important nation of the world playing at cards for money, and then as a witness forced to tell the story of his participation in the game! It is a sorry picture, and if it does not bring the blush to Wales' cheek it certainly should to the cheek of the nation. We have heard much of the erratic ways of England's prospective sovereign, and this new episode will confirm the faith of the world in the sickening stories afloat. A man who floats so easily in bad company engages freely in gambling devices, and thus sets so vicious an example to law breakers, is not the man to honorably represent England as sovereign. Long live his mother, the honored Queen of England, and when the crown shall drop from her brow may it fall upon a brow untainted by dishonor. The world has an interest in the English throne, and its prayer will justly be that its mightiest of all the national scepters may be borne by pure hands reaching forth from an honorable heart.—*Herald of Gospel Liberty.*

A pitiful picture that, hundreds and thousands of Jews driven from their home and country in penury and want simply because the anger of one man has been kindled against them. The bitter persecution of these unfortunates in Russia has recently taken another form and the *Czar* seems determined that no Jew shall remain within his realms. It seems that the amount of misery, sorrow and distress, that has been caused of late among these banished and homeless people would awaken some pity in the hardest heart, but the *Czar* seems to grow more intolerant and hard hearted toward them. A recent decree from his Royal Highness practically abolishes Jewish worship in the domains of Russia. The edict compels all Jews of whatever class, calling or profession to abolish their Sabbath (our Saturday) and to observe Sunday as a day of rest and worship. Of course this is a mere subterfuge on the part of the *Czar* (for what does he care for Sabbath worship and observation—a man who has destroyed more lives and property than any ten thousand men that could be found?) and what he is striking at is the Jews, not their worship. Thousands of the exiled wretches

are leaving his territory and their misery is said to be appalling. Many of them are attacked by mobs and robbed of what little of earthly goods they have and then beaten and shamefully treated (No redress can be obtained for a Jew from the Russian government now.) At the frontiers they have their all taken from them and thus left homeless and penniless. We sometimes think if the *Czar* could get one glance at the Siberian prisons or follow up for one day in the trail of these dead and dying exiles and see what sorrow he is bringing upon the human family, if he only would one day do this, methinks he would be wiser and could very readily tell the world why the dynamite balls fall around his carriage as he takes his evening drive.

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Once in the history of Rome her sagacious statesmen beheld with sorrow the growing weakness of the Imperial city and the increasing power and strength of the German states—Rome's enemy. The weak and frail Roman was no match for the strong and sturdy German in face to face combat. The Romans could not subdue the Germans in open war. What must be done? The Germans would doubtless soon concentrate their forces and march against their hated enemy.

To avoid this, the Romans continually stirred up petty war-fare and strife among the German states and thus for many decades the Germans destroyed their own property and wasted their strength by continually warring among themselves. It was Germany not Rome that kept Germany worn out and subdued—but Rome was the secret power behind the throne. Is there not something of this kind in the religious world today? Satan and his hosts cannot subdue Christ and his saints in open combat—without the pales of the church, hence the evil spirits would stir up strife, discord and enmity in God's chosen vineyard. Satan would have the church war with itself as much as possible. We wonder if the devil does not rejoice at the many discussions now going the rounds in the religious world about Dr. Brooks, Briggs and others, and then about creeds, ordinances and the like. Can the church afford to waste its strength warring against itself? Had it better not preach Christ and him crucified and hold up the cross that a sin stricken world may see the path the Savior trod, and then leave these minor affairs for the devil and his hosts to wrangle over? It is not the Voltaires, the Tom Paines and Ingersolls that are doing the greatest harm to Christianity. We believe the real enemies to the cause are the religious cloaked hypocrites who enter the church under the garb of Christianity and stir up animosity, enmity, and discord within.

The Burning Volcanoes of American Society.

"BERWYN" WRITES A LETTER TO THE SUN.

DEAR SUN:—I am amazed at many things I see and hear. What a world we live in—it seems almost like the interior of a burning volcano, except the burning is figurative, rather than real, while the "topsy-turvey" and rumbling condition of things are sufficient to maintain the volcano comparison.

How little value is placed upon human life! In a world like this, that which human skill has never been able to restore is freely taken—men slay one another as wild beasts, and often they manage to escape punishment. Just stop a moment and consider some facts, if you please: During the year 1890 in the United States there were 4,290 murders, or more than 11 for each day. What a fearful record! This is not all, for the statistics show a steady increase in the number of murders, year by year. For instance in 1885 the number was 1,808; in 1886 it was 1,499; in 1887, 2,835; in 1888, 2,184—a slight decrease for one year, but in 1889, the number again jumps up to 3,567, making an average for five years of seven murders per day. That is alarming, and there must be some wrong in government, or in the administration of justice where such a state of society exists. Is not whiskey at the bottom of it?

In the last six years there were in the United States 886 lynchings, while only 557 persons were hanged by order of the courts. What a commentary upon the power of law in this land. Do you ask explanation? Well, many explanations can be given, but I will mention only one, outside of what I have already said. Our country is overrun with immigration—the lower classes of foreign lands—and they are largely—not wholly—barbarous, wicked and godless, having little regard for the welfare and rights of others, a mean, low selfishness being the basis of their living. To give you some idea of the extent of the immigration matter, I will give you the facts for the three months—January, February and March, 1891. In those three months 80,048 immigrants landed on our American shores to settle in the United States, and it is believed that for each successive three months, for 1891, the number arriving will be largely in excess of that for the first three months. This belief is based on the fact that an impression has gone abroad that the United States government will shortly restrict immigration, and with an idea to get here before this is done, a large number is expected to reach our shores by the time our next Congress meets. Would that it could meet and restrict it to-day. I have given a pretty dark picture, but its truth is the darkest spot on it. Now let me vary the picture and turn on some light of a different shade.

The American Bible Society is a grand institution, and is so by virtue of the grand work it has done for the spread of the truth among men. It was organized in 1816. In the seventy-five years of its existence it has collected \$20,864,962.15. It has issued a copy, in whole, or in part, of the Scriptures for every 18 cents which have been given it. Four times in the seventy-five years, every family in the nation has been offered a copy of the Bible, though in many cases the gift was refused, this refusing, however, was done mainly by Roman Catholics. The Society in doing this work found it was needful to print the Bible in 27 languages, which shows how varied is the nationality of the American people. This organization has published the Bible in over 200 languages and its agents have carried it not only to all parts of the civilized, but into many portions of the heathen, world. It is an incredible fact that the Society has been running its presses for years day and night and yet it has not printed enough copies of the Bible to furnish one copy for every 25 people. What a work! What a field! What needs! Let us be up and doing—the day is far spent and the night comes on, and yet Jesus, as the Light of the world, has been seen by so few of the teeming millions of earth. The gospel must first be preached to all nations and then the end! How far off is that greatest epoch of the future! Let's hasten to tell the story of Jesus and his love till earth's remotest nations shall at least have a chance to hear of the Saviour of sinful man.

Suffolk, Va., June 10, 1891.

"Inspiration of the Bible."

In the First Christian church last evening Rev. H. L. Hastings lectured on the "Inspiration of the Bible." In substance the speaker said:

There are some people who do not believe the Bible and who deny the existence of God. They argue that the world made itself and attribute its formation to the nature of force and matter, and that by some chance of evolution things have come to pass as they exist at present. They deny the truth of a written revelation. We can produce revelations by the score. Mediums can rattle off at will all kinds of revelations but that of the Almighty. Yet for every article of property these people possess they want a written revelation. Others say they know the Bible is a good book, but they doubt its inspiration; consequently it can't be good. To deny the truth of the Bible is to brand us all liars. Again one hears it said, the Bible is full of contradictions. The whole trouble is simply a lack of understanding. A Boston congregation found fault with its pastor because he could not expound the Scriptures, and one of the reasons for the complaint was that he could take texts apart all right, but al-

ways failed in putting them together. That's exactly the trouble with us all. A mechanic once undertook to clean his own clock in order to save expense. He took the machinery apart, and after he put it together again there were wheels enough remaining to make another clock.

The Bible has been called the literature of the Hebrew nation. I say it is no more the literature of the Hebrew nation than the revised statutes of Massachusetts. The theories of inspiration are numerous. There is the inspiration of recollection, the inspiration of guidance, and the inspiration of direct dictation. The revelation of the birth, death, and glory of Christ were predicted in Scripture long before the occurrences were enacted. Prophets did not understand their own writings, yet they wrote, for God instructed them. The Bible differs from any other book ever written. It is read more, studied more, and loved more than any other volume. The best people in the world and the greatest countries in the world teach it and believe in it. You can go to China, India, or Egypt and not have the Bible, and earn from six to twenty cents a day. In Italy and Spain, the lands of superstition, you can earn perhaps thirty cents a day without the Bible. Why is it that the tide of humanity does not stretch and abide in these lands?

I saw a copy of the Bible for 1390 and found it exactly as we have to-day, with the exception of the spelling. A copy of the Bible was dug from the ruins of Pompeii, and the facts were exactly as we have them. The printing was all in capitals and no punctuation was observed. The origin of the Bible as given by certain infidels is, that at one time all good books were placed on a table, and the good were told to separate from the bad and they did so. A book printed in 1610 contains this story. How did the apostles write; did they dream the facts? What do they say themselves? "We have seen with our eyes and heard with our ears the things whereof we speak." It is doubted by many whether Moses wrote the book of Deuteronomy, for the reason that the last chapter contains the account of his death. Bunyan's Pilgrim's Progress contains an account of the death of John Bunyan, yet we all believe that Bunyan wrote the book. The last chapter of Acts does not enlighten us on the death of Paul. Acts contains his conversion, persecution, and imprisonment, but says nothing of his death because he was still alive. Paul died in the year sixty-five after his books were written. The Scriptures have been fulfilled in their predictions of the fall of Egypt. Some eighteen hundred years ago a weeping prophet looked upon Jerusalem and predicted its downfall and the captivity of its people. It came, and with it the scattering of its in-

habitants over the entire earth. No other book under heaven could give such prophecies. He who wrote the words said: "Heaven and earth shall pass away, but my word shall not pass away." Surely these words must exercise an influence on the hearts and minds of men.

Did you ever hear of a drunkard who, through the study of mathematics, philosophy, or chemistry, renounced liquor, or other vices to which he might have been prone? Has not reformation resulted from the reading of the Bible? Has it not been the means of making many a happy home? Has it not kindled the fire that warmed the shivering children and baked the bread that satisfied the hungry body? Do you know any other book that can do the same? An infidel once said he could write a better book himself. A lady who heard his remark said: "Go ahead and do it, for there's money in it."

A young gentleman, an infidel, went in company with a rich banker on a tour through the West. They entered a log cabin one night, and, fearing that their money might be stolen, they agreed to sit up by turns and watch their gold. The banker went to bed and the young infidel kept watch. Suddenly he saw the arm and hand of the old hunter who occupied the cabin raised toward a shelf from which he took an old Bible. He read the book and then knelt in prayer. The young man threw his pistol aside and lay down to sleep. His companion questioned him on his actions, and he replied, "There is no use of watching in a place where God's word is read."

In the year 303 an attempt was made to destroy the Bible by a decree from a monarch. The attempt failed, and shortly afterwards that monarch laid his crown aside and fled to the country to raise cabbage.

The first chapters of Genesis coincide with the last chapters of Revelation. You read books of fiction and study the pages of the weekly "Slush Bucket." How do you read them? Do you start in the middle and read both ways? No; but this is the way the Bible is mostly read. If you want to know who the hero of this book, the Bible, is, begin at the beginning and read it through. Darkness then becomes light. The Bible originated from the mouths of holy men of old, who spoke as they were moved.—*New Bedford (Mass.) Journal.*

Restoration of the Jews.

Since Jesus wept over Jerusalem to to-day, the return of the Jews has been an open question. Theologians not a few and statesmen of most political shades, from emperors to chiefs of clans, have, by common consent, taken the positive side of this question. Few, comparatively, have had the reckless-

ness to stand up and to be counted as giving a negative opinion.

At certain periods the political condition of the Jews, as in Poland to-day, has turned the hearts of the lovers of humanity to the question, How long shall the Jews, the chosen of the Lord, be trodden down, despised, despoiled, and be counted to the sword or to be oppressed of all nations? Theologians have anxiously asked the question, and have devoutly prayed, "O Lord, how long to the end of the sorrows of this people?" And, as yet, the cloud is dark without even a silver lining. The hand of the Saracene holds the "holy land," and Jerusalem full of lamentations and bitter wailing, "How long?"

In the face of the popular opinion that, at a certain time, period, or year, the prophetic index and the year of the world will touch high noon at the same second, at which time Russia and all nations will loose their hand, and use all methods of conveyance to move them to their long-lost altar and temple, and for this purpose will throw their millions into the lap of Israel! I venture that there is no prophetic exclusive period of years of doom in which the Jews must necessarily be unbelievers and oppressed. To say it a little more exact, if possible, the *czar* of all the Russias has power to treat the Jews other than he does, and the Jews, from choice, prolong their doom!

Emperors have decreed against the Jews' return or even looking towards their land, and others have as positively said, "Go up and possess it."

Julian, the apostate, decreed that the Jews might return and rebuild the temple and city of Jerusalem. To this end he used his imperial power of resources of men and money, which so fired the Jewish heart that their women carried off rubbish in their veins, but, after great effort, the work ceased. Gibbon says, "Balls of fire rolled in the trenches where the men were digging for foundations, and burned them, and noises were heard that so terrified the men that they left off the work."

This effort of Julian was to prove to the world that Jesus was an impostor.

As Julian understood Jesus, Jerusalem would be under the forces of the Gentiles, nations (*ethnons*), till the times of the Gentiles, nations, be ended. In plain statement, the Jews, as such, shall not have control of that city and altar while nations continue. Julian staked his empire against Jesus, the Christ, and failed to win; and failed simply because he found difficulties which were stouter than he. Having given a little of the *pros* and *cons*, favors and adversities, the Jews have received from nations since Jesus wept over them, I venture a few reasons why I am of the opinion that the trouble of the Jews is not for certain days to be fulfilled as preliminary to their restoration.

First, Jesus, greater than the temple, has come. All that was in the temple worship—essentially so—had its fulness answered in the Messiah, all was glorified "in the Lord from heaven." In fact, the time had then come when he who offered an ox or sheep was "as if he cut off a dog's neck."

Second, God has now no religious use for the Jews. They can have an altar nowhere else than in Jerusalem. Doubtless, Jesus understood this when he said the temple should be thrown down and not one stone left on another that should not be thrown down, not a piece of the altar left—nothing to repair again. A clean sweep, a complete destruction of the temple, external and internal, and the walls of that city were to be a snare in which there should be the greatest suffering, fierce and prolonged, that should ever come on a city. However precious the Israelites had been in time past, however they had been honored of God, the time had now come when God had no further use for Israel as altar worshipers, as incense burners, as schoolmaster of the world. The law and the prophets were till John, till Jesus had finished his work. And now, when the mission of Israel as a distinct people from other nations was finished, Israel, as all nations, stands on one common level—one Lord, one way.

Third, the Jews, to this day, have rejected the Saviour. If they should return as Jews to Jewish altars by God's pleasure, he would renew the division in a religious sense, and honor their unbelief! What, God return the Jews to their altar, their priesthood? How, then, would Jesus "have the preeminence in all things?" No; it is a positive certainty that if Jesus is the Son of God, if there is "no other name in which to be saved," God can have no pleasure in the return of the Jews in their unbelief.

Fourth, God, like the potter, makes the best use of Israel where they are as valiant advocates of one God. In this the Jew stands firm in all lands. To-day if the Jew would say, "One God in three persons," they would have the smiles of the *Czar* and all the Russians. If they would admit the dogma, one God in three persons, his holiness, the Pope, would look with favor. But no, the Jews stand firm for Moses and against the prophet of Mecca, against the "gods many and lords many" of idolatrous nations, and for one God in distinction to God in three persons. God is doing the best he can for this people, making them a vessel of less glory in the hand of the potter rather than dashing them to pieces. They are loved for the Father's sake.

Fifth, we have a saying something like this: The cause remaining, the effect must continue. The cause of the breaking off of Israel was unbelief. Unbelief destroyed the temple and scattered this people. This is apostolic doctrine backed by Jesus' lament over Jerusalem. Unbelief continues, and the logical conclusion is that they must stay away from their temple worship. Jesus would have saved the people *then*. Not an hour since then has there been prophecy-

or fact against a believing Jew more than against a believing Gentile. Paul, as Jesus, turned to the house of Israel first. How he agonizes for their salvation! But we are told that the Jews cannot believe till they get back to their own land. But who says it? This is proved to be false by every Jew from Christ to now that Jesus was the Messiah which was to come. Not for one moment has God doomed Israel to unbelief. But belief is the act of man. God gives light, but the Jews' eyes must see it. Grace is the gift of God, but acceptance of the grace is by faith; and when a Jew receives the Messiah, he feels no more interest in Jerusalem and the temple worship.

If we lay down the doctrine that the Jews must return before they believe, we must confess that consequences cease, while the same causes continue—a doctrine hard to defend successfully. But if we stand by the idea, that to remove a consequence we must remove its cause, the work is direct, and the solution of the question not far off. It may be as well for the Jews, as well for the world, as well for the Gospel and for us to work for the conversion of Jews where they are, and do away their object of returning to their old temple worship. To me, it appears to be the better way not to teach that at any time will incense smoke on the Jewish altar. Such assurance would be but to make the Jews more decided that Jesus is not the promised Messiah.

I am aware that I cross the popular tradition of our elders of the return of the Jews to their altar service, but I doubt not that if the Jews ever return to their fatherland they will do so singing in loud and melodious strains, "Hosanna, blessed is he that cometh in the name of the Lord."

O. T. WAIT.

Possibilities Versus Facts.

BY MARTYN SUMMERBELL D. D.

Some, who are inclined to represent the resurrection of Jesus from the dead as a legend, beautiful, but wanting the foundation of fact, rest their contention on the general experience of mankind. The miraculous does not accord with their experience, has not been in accord with the experience of any with whom they have had immediate acquaintance, and is, consequently, improbable or, by a bold logical leap, quite impossible. This view Mr. Hume, in his famous argument, fortified somewhat by pointing out that, while the miraculous is contrary to common experience, nothing is more common than to find fallibility, and conspicuous fallibility, in human testimony. The chances, accordingly, in his opinion, were vastly greater that the Evangelists were mistaken—to put the case mildly—than that the events actually took place: But this fine argument was neatly met by Stuart Mills' rejoinder that the evidence favoring the general uniformity of Nature is weakened by whatever weight attaches to the evidence that a miracle has taken place.

This may be put in a still stronger way. For when we consider, *a priori*, the possi-

ilities of a supposed event, though the chances be as ten thousand million to one against it—that is, that it is practically impossible—the whole presumption in disfavor is overcome and void the moment when such an event occurs. A fact is solid and outweighs a world of questions and chances.

We may imagine, for instance, the probability of a railway engine, running at high speed, striking a vehicle on a crossing in such a manner as to wreck the vehicle and yet catch and carry away the driver alive. The chances are a thousand times to one that the thing would be impossible. Suppose, then, three persons in such a vehicle under such circumstances. That all three could be caught and carried away on the engine, and all be living would be a thousand times more improbable. Or, further, suppose while the wagon would be made wreck of, the three could be caught up by the engine, seat and all, and thus be carried off, seated as they were, and so be transported some distance. This would be still a thousand times more improbable, contrary to all human experience, and so practically impossible. And yet, if the thing were done once, the single fact would overbear all argument to the contrary.

And this very doubtful and impossible thing has been done. On a certain Thanksgiving Day the fireman on the engine of a mixed passenger and freight train, running to make up time on the line of the Main Central Railway, on a highway crossing one mile out of Lewiston, noticed a jar and called to the engineer that something had been struck. The engineer at once shut off steam, but as the train was heavy it was an eighth of a mile before the stop could be made. The fireman then ran out to the head of the engine, where he discovered three persons sitting on a wagon seat, which rested on the plate above the pilot and was firmly wedged in between the flag standards. Of all the engines in use by the Main Central, this was the only one not fitted with the modern spark arrester extension in front of the boiler, and therefore, was the only one which would give space for a wagon seat to be caught up in this manner. It appears that the crossing where the accident occurred, ran diagonally over the line of track, that the stroke of the engine came at just such an angle and at just such a moment as to catch the seat from behind, while total wreck was made of the wagon in which the party had been riding. When the fireman came to their rescue their buffalo robe was still tucked about them and all three were living: the boy unhurt, save for a scratch on the face: the woman shaken up and somewhat dazed, and the man badly bruised and with several ribs broken, but not fatally injured. Wholly impossible as such an outcome would be pronounced when reasoning on general principles, when once the thing has been realized in fact, the

chances are scattered into the thinnest air.

It is similar with the Christian's plea for the resurrection of Jesus. It is quite apart from the hypothesis that the miracle is a common experience. *Ex necessitate*, the miraculous is uncommon and contrary to the general trend of chances. The most to be claimed in the premises is, when a miracle has been wrought, when it has come into the realm of fact, that the testimony be received on its merits. The Church thrusts aside all question of chances and asks: "Did Jesus Christ rise from the dead?" The testimony for this fact it searches with scrupulous care, and when it is discovered to be trustworthy the antecedent presumption from chances is ruled out of the debate. Having sifted the testimony for the resurrection of Jesus, and having found it clear, explicit, and sufficient and from the lips of men worthy in every way of respect and confidence, the case of the miraculous is settled for the Church, and she rests content in joyful faith.—*New York Independent*.

"Three Score and Ten."

The very large number of old men in this city, many of them still active in life, lead me to meditate upon advanced age and how to attain it. I think of the highly respected and patriarchal old man who is chief door-keeper of the Senate. He is loved by every Senator. He must be now four score. And there is Librarian Stafford of the great Congressional Library, not so musty as many of the 600,000 books over which he presides, but fully as grum as the binding of many of them. He is past seventy. There is the blind and eloquent old Chaplain of the House, Rev. Dr. Milburn, who is past three score and ten, and is a monument to health. Chief Justice Bradley of the U. S. Supreme Court is seventy-eight. And quite as old is the Hon. Horatio King, who was Postmaster General way back in the administration of Buchanan.

It is interesting to know how men of mental activity deal with the question of health and longevity. Luther played the violin and wrote Christmas carols to amuse the children, and declared that health and strength came to him. And often did he throw aside his shoes and dance about the room until his good spouse complained at the task of darnning his socks. Grand old Lyman Beecher kept a load of sand in his cellar, which he shoveled from place to place before breakfast. Gladstone chops down a tree for exercise. Spofford, the librarian, may be seen almost daily at the great central market in this city sweating under the load of an immense market basket.

Frank Carpenter, one of the most intelligent, capable and worthy, of the newspaper correspondents in the country, has been writing for the *Evening Star*, some articles on "Old Age." I freely make extracts from his interesting articles. He has had an interview with Gen. Banks, who is now about seventy-five, and as erect as a well preserved man of forty. Banks once attempted something as a lecturer, but, as I heard him something like a dozen years ago in a western town, with poor success. He began life as a factory boy. It is now not

much short of fifty years since his first appearance in Congress. He advises moderation, good cheer and marriage, as most conducive to long life. It is worth while to observe that most all the distinguished men interviewed by Mr. Carpenter mite in four things as most necessary to good health and longevity, viz; moderation, exercise, a good constitution and marriage. The youth of our day will do well to profit by this valuable concurrence of opinion the venerable Dr. Scott, father of the President's wife, is ninety-one, and hearty and bright, while Senator Morrill is past eighty and a hard worker. The opinion of such men is worth much in every way to young men and women. Even a poor constitution may be recovered and made a strong one. An instance of this is found in the experience of the blind and popular chaplain of the House of Representatives. When he was a young man he was fragile of frame and delicate in health, had curvature of the spine, and of the breast bone, had heart troubles, and was thought by his friends to be dying with consumption. He has added nearly one hundred pounds to his weight, and is one of the most robust men that enter the House. He says that he cultivates breathing as the basis of life, and calls to mind what the Bible says, "God breathed into his nostrils the breath of life, and man became a living soul." He quotes Shakespeare as considering the nostrils the proper channel for breathing. He declares the Indians never had lung troubles until they met the white man, and began to breathe through the mouth. The chaplain's habits of bathing are peculiar. I believe them to be excellent. He takes a bath every day, rubs his body well with horse hair mats, and then rubs on vaseline or oil. And he reminds us that this use of oil was common among the early Greeks and Romans. It certainly has proven a great blessing to Chaplain Milburn and I think would be for professional men generally.

Another remarkable devotee of the bath is Justice McArthur, formerly connected with the Supreme Court of the District of Columbia. He is seventy-seven years old, and in excellent health. His favorite bath is the alcohol hot air bath. He puts a gill of alcohol in an iron cup. He lights it and places it under a chair, then undressing he seats himself over it and throws a large blanket around the chair and over himself, making a hot air chamber. The perspiration soon pours from every pore, washing out his skin. He then jumps into the tub with the water at blood heat, after a few minutes he rubs himself with a crash towel, lies down for a few minutes, and says he feels like a new man—the whole system is revived.

SCOTT F. HERSHEY.

Washington, D. C.

Time and again the SUN has called attention to the needs of the Convention in the way of colportage, but no one has led the work and as a consequence one of the most useful agencies within our reach is idle—who is responsible? Who will lead in establishing the work, that our cause may no longer suffer for the lack of colportage. By it hundreds may be reached and influenced for God and the right—for better living and for happier dying. So long as we neglect the great work of carrying good literature to the people, just so long shall we fail to do our whole duty as a people, and as a consequence our rewards will be cut short.

THE PASTORS' PAGE.

"Plan your work, and work your plan."

Spilona District Meeting.

DEAR EDITOR:—The District Meeting No. 2, with the Spilona church came to a close yesterday with happy results. First, the love manifested by it seemed to be universal. Second, we feel thankful for the abundant food spread before us.

Just here I want to inform very near all the ministers of District No. 2 that they lost a glorious treat by not attending this meeting.

At the close of the meeting the doors of the church were opened and Miss Florence Lassiter, daughter of Robert I. Lassiter, came forward and joined the church. Oh, what a glorious time we had!

Bro. ministers, what was the matter? were you all sick and could not attend? It is customary for our ministers to do the scolding, but I think the time is at hand to scold the ministers. Why, brethren, it did look like a shame for none of our ministers to be there save Rev. J. A. Jones. I feel like doing some downright scolding of ministers, for it is enough to heart-break Bro. Jones, knowing what a true missionary he is. Think on this matter, brethren, and see if you can attend the next meeting. In the language of the poet, "Church of God, arise and shine!"

J. W. FUQUAY.

Varina, N. C., June 1, 1891.

District meeting met at this place to-day at 11 a.m. Religious services by Rev. J. A. Jones. Refreshments followed.

At 1 p.m. meeting called to order by Rev. J. A. Jones, former president.

Ministers present—Rev. J. A. Jones (one only)

Churches represented as follows: Pleasant Grove—E. S. Coates; Mt. Hermon—W. L. Banks; Auburn—J. E. Langston; Wake Chapel—W. F. Jones and J. W. Fuquay; Spilona—R. I. and D. B. Lassiter.

J. A. Jones was reelected president and the same secretary continued. On motion Bro. W. M. Powell and Rev. J. J. Adams were invited to seats as deliberative members.

Program taken, and discussed Necessity for a more thorough consecration in our work, by J. E. Langston, J. W. Fuquay and Rev. J. J. Adams. Home missions continued till tomorrow at 10:30 a.m. Temperance, by J. E. Langston, and others. The following resolution was offered by E. S. Coates and adopted: Resolved, That the pastors of the various churches in District No. 2 be requested to bring the subject of these meetings before their churches and urge the importance of attending them.

Adjourned till Saturday morning at 9:00 o'clock.

Saturday, May 30th, session opened with president in the chair.

The following brethren arrived and were enrolled: J. L. Bank from Mt. Hermon, L. U. Creech from Pleasant Hill. On motion Bro. Henry Smith was invited to a seat as a deliberative member.

Prayer meeting, lead by Bro. J. M. Banks.

At 10 Foreign Missions was discussed by

J. L. Banks, Rev. J. J. Adams, J. E. Langston and Rev. J. A. Jones.

10:30—Home Missions, by J. E. Lanston J. M. Banks, R. I. Lassiter, Rev. J. J. Adams Rev. J. A. Jones and others. On motion a collection was taken up for Home missions, which resulted in \$3.45.

12 p.m.—dinner.

2 p.m.—Church literature, by J. M. Banks, Langston, Adams, and others.

Motion carried that each minister of the various churches take collection at each of their churches for the purpose of complying with the resolutions that had been adopted previous to the sitting of this meeting. Any person desiring a copy of said resolutions can obtain it by addressing this secretary. I further state that the resolutions herein mentioned have been published in the CHRISTIAN SUN.

A motion to elect a standing secretary was in order and Edwin S. Coates was elected.

On motion a collection was taken to buy supplies for the secretary; 46 cents was collected for which we were thankful. Adjourned till Sunday at 9 a.m.

Sunday, third day, 9 a.m.—S. S. Mass meeting. 10—S. S. Review Lesson, by J. M. Banks. 11—Preaching by Rev. J. J. Adams. 12—Dinner. 1:30 p.m.—Happy good by, to meet with the church at Pleasant Hill on Friday before the fifth Sunday in August at 10 a.m., where we hope to meet more of the preachers, and more of the churches be represented. We had none of the ministers of district No. 2 except Rev. J. A. Jones present. In not attending this meeting we think they do not recognize Bro. Jones as they should. This was a new church that Bro. Jones has built at his own expense, which is nearly 30 miles from his home and is likely to be one of the leading churches in the N. C. and Va. Christian Conference.

Brethren, I mean the ministers of District meeting No. 2, I fear some of you have not done as grand a work as Bro. Jones for the past three or four years. Try to do better and come to Pleasant Hill, one among the oldest churches in the N. C. and Va. Christian Conference.

EDWIN S. COATES,

Secretary Dist. meeting No. 2.

Pratt, N. C.

—o—
District Meeting.

Last Saturday morning accompanied by Prof. Atkinson, Revs. C. C. Peel and D. M. Williams, we set out for Long's Chapel to attend the District Meeting. We had just completed our years work in the school room and felt free to enjoy the luxury and delight which a lovely spring morning presents after a few days of copious, refreshing showers. Truly all nature seemed to be clothed in joy and gladness. The forest was filled with the melodious strains of the mocking birds and other sweet singers. The trees clapped their hands for joy. The waves chasing each other in rapid succession across the green wheat fields and the young fruit trees bending to and fro with bountiful fruit bespeaks a prosperous year to the temporal welfare of mankind but as we were thus contemplating we chanced to cross a beautiful stream whose turbid waters, bubbling, gurgling, overflowed its fringed banks, we then thought of the stream of time which is disturbed and tossed hither and thither contemptuously neither stopping to tarry with the beauty which lines its banks nor lingering to suit the pleasure

of mankind, but rapidly seeking the ocean of eternity bearing on its bosom all mankind. After such contemplation and refreshing thoughts we were prepared to enjoy the pleasure of meeting with the church at the appointed time and engage in a very pleasant day's work on Saturday. The various subjects were very ably discussed, and we think the meeting was a grand success in every sense of the word. On Sunday in the forenoon Rev. M. L. Hurley, notwithstanding he was in feeble health, preached an able sermon and in the afternoon Rev. C. C. Peel preached a fine sermon which was appreciated by all. The church at Long's Chapel seemed to be in a prosperous condition which bespeaks the energy and push of its pastor.

We enjoyed the trip splendidly and the only thing we have to regret is that there were no more churches represented. Some one is in fault, either the pastor for not looking after the election of delegates or the delegates for not attending when elected. Now brethren let us see to it that we are not in such a fault again. Mt. Zion, which sent up a full delegation, was selected for next place for holding District Meeting.

Rev P. H. Fleming was selected to prepare a programme.

Fraternally

W. C. WICKER.

From Holland.

Complying with previous engagements, this writer left his home last Saturday evening the 6th inst., for Isle of Wight Court House. I reached Bro. Lun Roberts late in the evening, took a stroll down to Windsor and visited the principal business places. The merchants seemed to be busy and trade is evidently increasing with the growth of the village. Bro. Roberts is very pleasantly domiciled on a beautiful fertile suburban farm, and makes a success of his agricultural pursuits. I was very pleasantly entertained by him and kind family that night. In good time next morning, I started for the Court House, where I arrived between ten and eleven o'clock. The exercises of the Sabbath school, conducted by Bro. Harris Munford, were going on and all seemed to be as busy as bees all workers and no drones in the hive. Bro. Munford is a grand worker in the Sabbath school, and I was more than ever convinced that he should be raised from a Levite to a priest; or rather from a busy layman to an active minister of the ever blessed gospel. He has talents that will not fail to commend him to any work, to which the church may call him.

At 11 o'clock, the hour for services, a good congregation had assembled, and I tried to interest them with a manuscript sermon; and although it was a grand theme, carefully prepared, and I did my best to impress and edify the congregation, my efforts did not seem to meet general acceptance. So much for written sermons!

It afforded me great pleasure to see what a great work Rev. J. T. Kitchen, the pastor, has accomplished at this place. His success had far excelled my most sanguine expectations. He has here a band of earnest, noble workers. With such we may expect a sure and permanent growth. The new house of worship 36x46, situated on a beautiful hill, opposite the Court House is well under way and their hopes are bright and buoyant. May God's richest blessings rest upon these, and all laudable enterprises.

R. H. HOLLAND.

District Meeting at New Elam.

As it was ordered that the proceedings of the meeting in District No 3 be sent to the SUN, I will do so as briefly as possible. The meeting was held with New Elam church, Chatham Co., May 30 and 31. In temporary organization, H. C. Farrell was elected chairman and W. G. Lasater secretary. The role call of ministers and churches was now taken up and the following churches responded with their representatives: Hank's Chapel, Zion, New Elam and Center Grove. The organization was then completed by electing H. C. Farrell president and W. G. Lasater secretary. The program as printed in the CHRISTIAN SUN was then taken up. The following was reported from the churches by the delegates: Hank's Chapel in good condition both spiritually and financially. New Elam in good condition with fine preaching the third Sunday, and Saturday, in each month. Zion in good condition with good preaching and business moving along smoothly. Center Grove small in its membership, but one united band and doing well—the preaching good. The Sabbath school reports from all the churches were good and contained the request that old people and heads of families be more faithful in attendance and by their presence show more of devotion to this noble work.

"What is most comforting to the world?" was discussed by H. C. Farrell, J. H. Bland, W. G. Lasater.

"What is Christian Education?" by W. S. Petty and others.

"What are we promised by sending the Gospel to all the world?" by W. S. Petty, W. B. Lasater, H. C. Farrell.

The question "do we need a Home Missionary in District No. 3" was left undiscussed. A motion then prevailed "to ascertain what the ministers of this District would charge to attend our District meetings in the future."

Motion prevailing that the superintendent, Rev. C. A. Boone, appoint the time and place of the next meeting of this District, the meeting then adjourned to meet Sunday morning at 9:30 o'clock, in S. S., mass meeting.

The following was the program for Sunday
The necessity of Temperance in the Sunday school by J. H. Bland.

What class of people should attend S. S., and why? by W. S. Petty.

The necessity of Music in S. S., by L. N. Hatch.

The Importance of the S. S. by Jno. L. Moore.

The importance of parents going with their Children to S. S. by W. J. Johnson.

What will most interest the Children in getting them to S. S. by H. J. Bland.

Sunday morning the meeting opened with the reading of Chron. 24th Chap by H. C. Farrell and prayer by Thomas Sturdivant of the M. E. church.

Sunday's program was then taken up and carried out in full. The house was crowded with an attentive and well behaved people among whom were many visitors from a distance. At 12 the meeting adjourned for dinner. The dinner was plentiful and much enjoyed. So ended the District Meeting at New Elam.

W. G. LASATER,
Secretary.

H. C. FARRELL,
President.

Is Co-Education a Success?

The question "would co-education be a success," has often confronted us. Many minds have been thoroughly agitated on the subject. Our people have seen and felt the necessity of a higher standard of education for the female, as well as for the male. Our parents have desired daughters more nearly complete in their maidenhood. Our brothers have longed for sisters capable of being more beneficial to them, sisters who would be their equals in intellect, as well as in beauty and grace, in knowledge as well as in morality. Our young men and old men have seen the pressing need of better wives—wives competent of directing the household as it should be, wives in whom they could find more congeniality, who could sympathize with them in all their toils, share their pleasures, and aid them in their life work. Yes, men have wished for true companionship. For the accomplishment of these things, woman must be more highly educated. Female colleges have failed in turning out women sufficiently qualified to perform their various duties. But how must our girls be more efficiently educated, what changes can be wrought by the means of which their higher culture may be attained? Such questions as these have time and again presented themselves vividly to the thoughtful mind, the result of which is the system of co-education. Many well grounded arguments have been produced both for and against it. After a long while some of our best northern and western colleges adopted the system; but it was only recently that southern people could decide to try it in their higher institutions. Among the small number of those which have thrown open their doors equally wide to the male and female is Elon College of the Christian denomination, south; and now we hasten to our subject, asking you, kind reader, to pardon us for speaking from experience.

Last September our doors were opened. In came boys and girls. Many anxious hearts have observed closely each single deed which might be a point either in favor of the system, or against it. Some of us were even opposed to it rather than prejudiced for it. But after a year's work it is now gladly said that co-education has proven a success. You ask our reasons for this assertion. Well, after having had direct knowledge of the workings of female colleges and some indirect of male, some observations have been made which we now wish to note, and with profound respect for those colleges for we feel no little interest in their behalf, we must say that in a school where co-education reigns supreme there are some advantages, there is a difference in the boys and girls. Admitting that the senior is always superior in intellect to those who are, so fortunate as to wear the name, and not forgetful

that no female has the honor of being one here this year, admitting these exceptions, it is sincerely alleged that the girls do compare favorably with the boys in the recitation room.

It has always been grand to have young men for classmates. What an incentive it is to a girl to be engaged in a rivalry with boys in the class room! It is a singular fact, but none the less true, that girls will not try to excel another as they will those of the opposite sex. It is surprising strange how little the spirit of rivalry manifests itself in female schools, how low the aspirations of the girls are; but when young men are seen daily striving for the goal, girls are compelled to seek higher fields. To the learned students of certain male colleges many of us girls owe much, for it was their brilliant minds that made us put forth greater efforts to soar to worlds of wisdom and renown.

But some parent is heard to say that co-education is a farce, for his daughter who is equally bright as his neighbor's makes much lower grade; at the co-educational schools than his neighbor's does at a female school. Let us tell you a paper that would bring 100 at a female school will bring only 91 or 92 at a co-educational school. Probably this can be accounted for from the fact that the majority of teachers at a female college are women, and women not being so hard hearted as men, gives the girls the best grade possible. But one thing sure a man looks at the papers and not the pretty faces, and grades accordingly—and closely you may rest assured. Our boys behave well during chapel services. Not so often are they seen reading Virgil, Logic, or a novel during religious devotions, as some other boys have been seen to do.

Probably some one asks if there is not too much sentimental work done in school. We answer no more than elsewhere. Who ever knew a boy or girl past the age of sixteen who did not love some one? It may not be true love, and we are persuaded to believe that there is comparatively little true love in the world. Young people will love at home as well as at school

"The law was enacted in Heaven above,
That like begets like and love begets love."

The writer's observation has been that the more highly one is educated the more noble person will he seek for a lover. Thus it seems to us that it is the very thing for boys and girls to be educated together. They will know each other better, have a profounder esteem for true worth, and be far more competent to select a suitable companion. We admit that the hearts of students of co-educational schools are not stone, but we are persuaded that evil resulting from the affections of the school boy and girl will be wholly overbalanced by the good which will accrue from their having equal advantages

and privileges in the class-room. Again, it is absurd to think that a student sound in mind and body cannot love and still be a law abiding and diligent pupil. On the contrary, a man or woman of any will-power can love devotedly and yet not act in a way that will give the teacher the least apprehension of such. One thing observed is, that the young men and ladies of co-educational schools are truly moral. We do not hear boys swearing as they walk through the campus, or see them lying on the ground in a state of wretched drunkenness. The young men seem to strive to be the equals of the ladies and *vice versa*.

When all our colleges open wide their doors, our girls will be better prepared for their life work, our young men will have a truer knowledge of human nature and a more profound respect for the true woman.

Yes, co-education is the cry, for it can be, it must be, it has been, and it will be a success.

IRENE JOHNSON.

Elon College Monthly.

Vacation Notes.

School is out, the college doors are closed, vacation has come and we have all gone home. And are we not having a good time though! How glad the dear ones at home were to welcome us back—those tender hand shakes those smiles of welcome from our kindred and friends! And then, too, the atmosphere, is it as refreshing any where else on earth as it is at home! And don't the food seem more palatable and wholesome, the water cooler and fresher, and even sleep itself more invigorating and refreshing at home, especially after a long absence, than it does elsewhere! And did we ever eat and sleep and rest so much in so short a time as we have since we left school two weeks ago! We do not know how to appreciate the good things of this life until the bad ones come. We do not know how to appreciate health until sickness comes. We do not know how to appreciate home and its surroundings until we have left the dear old family circle for awhile and returned. We may find pleasant abodes elsewhere, but it is not home. We may find friends and companions kind, gentle and true, but they are not mother, father, sister, brother. Kind hearts and faithful friends may make it pleasant for us, wherever we go, but they can't quite make it home. Hence we are glad to be at home again. We were glad to see them all at home and they were glad to see us and all has been pleasure, joy and smiles and already we feel repaid for the longings and sighs for home which came and went during our ten months absence. I believe I like to go off from home occasionally and stay, just for the sake of returning. But look at the changes though that have come about during our absence. Hasn't the distance around the home and yard grown one way or the other? And haven't our younger brothers and sisters and the other young people of the neighborhood grown much? Change is

written on everything and who can tell what the vicissitudes of fortune or the cycles of time may present to our gaze. The future is sacred and we should revere it, for none can peer within its mystic realm, save the Infinite—the all-wise Ruler of the universe.

The next day after my return home from Elon, I visited the old family grave yard. That spot is sacred to me. What memories crowded upon me as I looked upon these silent tombs. I thought of my early childhood when mother was on earth. And then too the record of my passed life loomed up before me. Many blots and stains were upon that record. I cannot erase them. It is too late. We are daily writing our own biography and what is written upon the pages of time is written. The blots and stains and scars are there. We put them there by our own acts—with our own hands. Can we wipe them out? Not we, but, blessed thought, God can wipe away all stain, and He alone can make the guilty conscience clear.

But hard by mother's grave there is another. This one is a new one—not there when last I saw the spot. What means this? Ah! death came again some time since and our family circle was again broken. An older brother, and a dear good boy was he, was called from time to eternity and there is where they laid him. That tells the story and I turn my back upon the sacred spot with a sadder heart and with a stronger determination, God being my helper, to lead a better life in the future and try to be prepared when the calling comes to meet those loved ones "in the sweet by and by."

But let us hope that none of the other Elon College students had any occasion for such sad reflections as these upon their return home. While this is a world of sadness and sorrows as well as of joys and pleasures, we are so constituted as to desire as few of the former and as many of the latter as possible. There is a beautiful quotation from Cicero which often cheers me and I love to think upon it when hours of despondency come.

The quotation in English reads something like this: "There is no grief nor sorrow which the length of time cannot alleviate and make soft."

J. O. ATKINSON.

DEAR SUN:—The work in this part of our vineyard is moving on well. I organized a Christian church in the town of Graham a few weeks ago. The next thing is to build a house of worship, which needs to be done as soon as possible. We have two Christian church organizations in the town now. Lebanon is hopeful, it has a good Sunday school and an excellent choir. The District meeting at Long's Chapel was well attended on Sunday, but none of our elder ministers were in attendance. Rev. M. L. Hurley preached Sunday morning and Rev. C. C. Peel that afternoon.

P. H. FLEMING.

Graham N. C. June 13th, 1891.

The Christian Sun.

THURSDAY, JUNE 18, 1891.

REV. J. PRESSLEY BARRETT, D. D., Editor.

EDITORIAL PARAGRAPHS.

Neal Dow is 90 years old instead of 60, as we said in a recent issue.

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The letter from the editor in this issue contains an announcement of importance to the readers of the SUN.

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On Friday before the 2d Sunday in July, there will be a picnic at Oakwood, Middle Creek tp., at which speeches will be made by J. M. Templeton and J. R. Miller.

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That was good guessing. "Our Chip Basket" matter in the last two issues of the SUN was written by the editor who is in Virginia. He says he wrote what he thought would fill the first page, in each case and he hit it to a line. Look at first page of last two issues and you will see that he is a good guesser in preparing editorial matter.

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The church at Holland (old Hebron as it was) seems to be putting on new life under its new regime. Rev. R. H. Holland is the pastor and general manager, the leading spirit of the new enterprise. We rejoice in the success attending his labors. We hope the new church may show its new life by going up to conference with its collections all square. We expect it.

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All coming by rail to attend the Sunday school convention to be held in July at Catawba Springs should write Mr. J. A. Franks at Raleigh to that effect immediately. It is eight miles from Raleigh to Catawba Springs and those who write may expect a conveyance, those who do not write may be disappointed. Raleigh is the point for those attending the Convention to get off and by dropping Mr. Franks a card will save inconvenience and disappointment.

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Modern blasphemy! Yes just that. Blasphemy is sin against the Holy Ghost. In the time of Christ blasphemy was attributing to the devil the works of Jesus, and that is true yet, but we believe there is a modern phase of blasphemy which has the

sanction—at least no protest—of many of the professors of the religion of Christ. We allude to this popular but wicked way many have of flippantly linking the most sacred thoughts in the Bible with the ludicrous things of this life—in fact, making fun of sacred things. We call it a modern phase of blasphemy and we fully believe it is not only detestable before men of right thoughts and life, but also wicked before God. Quit it.

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There is a prejudice in the minds of many people against assisting young men who feel called to preach the Gospel, but are unable to educate themselves. This is natural. Various causes make it so, but in spite of this prejudice the church must push the work of educating her ministry. The standard must be raised and men must be educated to teach in the pulpit as well as in the school room. When poor young men who come properly recommended by the church to which they belong, are unable to educate themselves, the church must help them. We cannot afford to be careless in this matter, for in it we have too much at stake. Let us be up and doing.

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Our Presbyterian brethren, North, seem to be in a stir with little prospect of a quiet. Some month ago there was much discussion as to a revision of the Presbyterian creed. Finally the movement failed, but in its wake are left a number of controversies on doctrinal matters, the chief of which just now is that of Prof. Briggs of Union Theological Seminary, who holds, as we understand it, that the Bible is not inspired, as a whole, and that the church and reason are authorities co-ordinate with the Bible. The General Assembly recently in session at Detroit showed itself to be very largely against Prof. Briggs and his friends on the points in the controversy. We believe the Assembly acted wisely

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There are people who delight to accuse the ministry of answering calls according to the money that is in the call. However just the accusation in some cases, there are many exceptions to the charge. During the present year the Rev. W. S. Long, D. D., President of Elon College was offered a church in the West at a salary which is more than double his salary as President of Elon College, and yet he did not accept it, but nothing has been said of this, nor is this the only case—many are the noble sons in the ministry of the church who do not stop to consider the money when they are called to a post of duty, and rejoice that it is so,—and may the day never come when the ministry shall have no heroes of this style.

Conversation.

How few people there are who will give their everyday, common place, conversation a single thought! We meet our associates and fellow-beings in society, converse with them on various topics and pass on without considering what we have said or will say. We forget, or seem to ignore the fact, that a spoken word never dies. Men measure us by what we say. Estimation of character is formed through the medium of conversation. You can tell what a man's profession is by talking with him an hour. What men think about most, that they talk about most. And the converse is true, viz; what men talk about most, is what they think about most. Meet the politician and his conversation will soon drift into political chat. The teacher will invariably betray his profession by his conversation. The Agriculturist's talk will be about the seasons and the crops. Does it not follow then as a natural sequence that when we meet a person whose entire conversation is light, frivolous and foolish, we will judge that person's character as a light, flippant, foolish one?

Again a person is not only responsible for what he says, but what he thinks. If we are all the time giving away to idle, flippant and silly remarks we will in the same proportion be thinking idle, flippant and silly thoughts. Man is responsible for his conduct. No sensible person will deny this. What is conduct but objective thought—thought embodied and put into execution? Then if one is responsible for his conduct, he is responsible for his thoughts. But, you say, speech, conversation, are the mere off-spring, the vehicle of thought. Admit it. We reply that this off-spring, this vehicle has its two-fold effect, serves a two-fold purpose. It has a subjective as well as an objective influence. It acts reflectively and effects self as well as others. Speak kindly to others and even if it does not seem to be appreciated, you will be repaid for it. The conscience—the inward man, will repay you.

Our conversation then should be earnest, noble, Christ like, for two reasons. One is because it influences and characterizes self. Another is because it sheds an influence, either for good or evil upon others. Something that we may say to-day, may be in what we deem common, trivial conversation will not be forgotten soon, and may have somewhat to do with moulding the character and shaping the destiny of some one around. Let us beware of what we say, guard with care our conversation.

J. O. A.

Letter From the Editor.

TO THE SUN FAMILY: The health of myself and child is such that I have no idea when I can return to my duties as editor of the SUN. May 20 I came to Virginia to spend a week for recreation and rest bringing Mrs. B. and little Addie with me. The next day the dear child was taken very ill and for twenty-one days she has lingered between life and death. To day her condition is very critical, with very little prospect of her recovery. We desire the prayers of God's people for the little sufferer. From April 20 my own health has been in a critical condition, but during the last week it has much improved, still I am very weak and can not expect to regain strength sufficient to enable me to resume my work as editor for several weeks yet. Since my sickness, April 20, Bro. D. J. Mood, the worthy foreman of the SUN office, has done double duty by filling his own place and acting as editor and he has done his work well for which he has not only thanks of the editor but of the readers, but feeling it would be unjust to impose so much work on him during the hot days of summer, and not having any definite idea as to when I can resume my work in the editorial chair, I have secured the services of Rev. J. O. Atkinson to edit the paper for a few weeks, till I am able to take charge again.

The amount of sickness in my family and my inability to work makes it very necessary that the friends of the SUN should work for the paper most faithfully at this time to aid in its support. Please examine your labels and see if your subscription is out and when it is renew at once. This is more important now than when I am able to be in charge myself. All subscriptions sent in will be properly credited, just as if I were in the office. Hoping the friends will appreciate the importance of hard work for the paper at this time and trusting I may be able to return to my work in a few weeks.

I am faithfully your servant,
J. PRESSLEY BARRETT.

Suffolk, Va., June 13, 1891.

PERSONALS.

NEWMAN.—Good words have reached us already of the labors of Rev. N. G. Newman at Providence, Norfolk Co., Va.

STOCKARD.—Prof. H. J. Stockard of Graham, was honored by Elon College with the degree of A. M. Prof. S. is a teacher of ability and a poet of no ordinary gifts. His poems have appeared in some of the leading magazines of America.

WATSON.—Rev. J. P. Watson, D. D., is the way Elon College wishes the name of the worthy editor of the *Herald of Gospel Liber-*

ty written hereafter. Dr. Watson is one of the leaders of the Christian church today and we think he deserves the honor. He is a tireless worker, an accomplished writer and a most genial brother.

MOFFITT.—The Trustees of Trinity College at their recent meeting, conferred the degree of A. M., upon Prof. E. L. Moffitt, of Elon College. This degree was deservedly conferred and we congratulate Prof. Moffitt. Trinity College may well be proud of him. He is a gentleman of the highest type, and a scholar of excellent ability. He has made for himself a fine record during the past year and we predict for him a bright future.

ETHEREDGE.—We like the proposition of Miss Margaret Etheredge of Selma, N. C., in which she calls on her friends and the children of the Christian church to send her money with which to purchase a communion service for the church at Elon College. That is thoughtful and we hope the friends of the College will respond to her call. The money should be raised and the service purchased and presented by the opening of the next session, so as to be ready for the next communion meeting.

LEE.—Maj. P. H. Lee of Holy Neck, Va., and one of Elon College's true friends went to the commencement almost sick, in fact he came near returning to his home after he had reached Franklin, but finally determined to go on. He attended the commencement and largely enjoyed it and the fresh pure air of that up country. We saw him a few days after his return and he said, "Why I feel ten years younger since my trip to Elon and while away I recovered entirely from my indisposition with which I suffered when leaving home." Now we believe that is a testimonial in favor of the health of Elon College and its community, and we hope our people will make a note of it—you want a healthy location for your son or daughter while in school, and Elon is that place.

Suffolk Letter.

Circumstances and personal condition often prevent us from doing even regular duties. Hence there has been a break in these letters. Things go now quietly in these quarters and June has added some warm growing days to the weather. Farm interests have been retarded somewhat under a protracted wet and cold May, but recovery from that lapse is possible in the near future.

The verdict of those who attended Elon College commencement seems to be favorable to the institution, and the testimony of the students from this state is favorable to the teachers.

If I had known that the SUN did not have an outside correspondent, I would have tried to write up the commencement for that

paper; but it is too late now as current matter, in these days, soon grows stale. Besides Prof. Atkinson gave a good account from an inside standpoint. I may say in all safety even now that the sermon by Rev. C. J. Jones, D. D., was a masterful exposition and presentation of the "Ordained Mission of Man, the Conquest of the World." His logical tracing of deep spiritual truth as applied to man and his beautiful illustrations from physical science illumined the whole. His concluding illustration drew tears from many eyes and awakened deep emotion in many hearts.

The literary address by Judge Womack on the "Future" was replete with historic and scientific proof and illustration of what the past had accomplished for the improvement of man. Many of his quotations were exceedingly apt and convincing, and some of them even revelations to his audience. He made some good hits during the progress of his discourse and the whole grows better as one reviews it in his thought.

The graduating class, N. G. Newman, C. C. Peel, and Herbert Scholz had good orations and delivered them well. The class that carries off diplomas as the first of the institution would be respectable from any college, and it is to be hoped that the standard will never be lowered at Elon. If she never sends out graduates of a lower grade of scholarship than the first, her reputation will never be below par with the best colleges.

Miss Lena Beale and sister Pearl are enjoying life at home since their return from Elon and no doubt all the teachers and students are doing the same. Miss Gussie Benton returned last week after a pleasant visit with Miss Ella Johnson near Raleigh.

Dr. Barrett and family are still at Mr. James Brittain's near Suffolk and the babe is lingering between the land of the living and the dead. No hope of recovery is entertained though the dear one may recover after all. Dr. Barrett himself is recovering slowly and no doubt would gain faster were it not for the condition of the child.

The removal of the old Christian church will be completed this week and perhaps work on the foundation of the new one begin next week.

We now worship in the new City Hall on the Sabbath and hold cottage prayer meetings on Wednesday night.

The union picnic of all the Sunday schools in Suffolk will be held at Magnolia next Thursday, June 18.

W. W. STALEY.

June 15, 1891.

Elon College Campus.

REV. J. P. BARRETT, since my last report I have collected for the campus from Mrs. Anna Kendrick, \$1.00; from L. H. Albridge, \$1.00; from Dr. G. S. Watson, 1.50

We need \$15.00 or \$20.00 more to finish up what has been undertaken, and I do trust that friends will supply the amount. There are friends to whom we have written and others from whom we hope to hear.

Very truly,

Mrs. W. S. LONG.

Elon College N. C., June 15, 1891.

The Elon College Monthly.

No. 1, Vol. 1, of the *Elon College Monthly* is upon our table. The first number speaks taste, worth and merit. It is an excellent production and we congratulate those whose names adorn its pages. The contributions and editorials are well written, timely and upon living, interesting subjects. We are glad to note that so many journals have already spoken in complimentary terms of the *Monthly*.

Among the many nice things said we clip the following from *The Herald of Gospel Liberty*:

"The *Elon College Monthly* for June, Volume I. and No. 1, is at hand with a fine display of editorial and business management. Its table of contents, as well as a review of the articles, is a surprise and a pleasure to us. Elon has made a grand beginning, and we hope in the journal line, it may keep abreast with its initial number. One dollar a year for the magazine will prove a good investment. Address Business Managers, *Elon College Monthly*."

And many others have spoken no less complimentary terms.

Following is the staff.

Prof E. L. Moffit Alumni Editor. S. E. Everett, Miss Irene Johnson, W. P. Lawrence, Editors from the literary societies, and W. J. Graham, Miss Annie Graham, J. W. Rawles, Business Managers.

Among the many valuable articles in the first issue we reprint in full elsewhere "Is Co-education a Success," by Miss Irene Johnson. Miss Johnson writes from experience and observation, and her article is well worth perusal.

We hope many of our readers will subscribe for the *Monthly*. It will appear monthly during the school term. We welcome it to our sanctum and wish for it a happy and successful career.

Dedication of Durham Christian Church.

At the request of the pastor of Trinity M. E. church of Durham N. C., Rev. C. J. Jones, D. D., preached for that congregation at 11 A. M., the first Sunday in this month, to the delight and edification of the large congregation present. At night notwithstanding the inclement weather, the Christian church was filled with anxious people to witness the dedication of the Durham Christian church. The Rev. Mr. Moorman of the M. E. church, W. S. Long, D. D., and Rev. W. T. Herndon, of the Christian church, took part in the services. The sermon, which was the gospel without alloy, was preached by C. J. Jones, D. D. Bro. Jones' visit to Durham will not be forgotten by the present generation. Great good was done. A debt of \$150, above good pledges previously obtained, was lifted from the house before the dedication. As we considered pledges which had been made to Dr. Herndon and not yet paid good, they were put on the side of assets. We expect these amounts sent in immediately. We now have a nice chapel in the town of Durham with a membership of fifty-two.

W. G. CLEMENTS.

A Letter from Franklin, Va.

DEAR SUN:—I desire to return my sincere thanks to Capt. P. H. Lee, for a very fine suit of clothes. A present that was needed and highly appreciated. This gift will be gratefully remembered through coming years, and will doubtless give comfort to the generous heart of the giver as well as comfort to the body of the receiver. My children have sufficiently recovered for me to return to my field in time to preach next Sunday at Holy Neck.

Our new house of worship at Berea will be dedicated the second Sunday in July. Rev. C. H. Jackson from Brookley, N. Y., will preach the sermon. All the ministers in the conference are invited to attend.

I enjoyed the commencement exercises at Elon College very much and especially my visit to Bro. Albert Graham's in Alamance Co., N. C. With this dear family I lived two years. A visit to them was like going home. May the Lord bless them.

M. L. HURLEY.

CHILDREN'S CORNER.

DEAR CHILDREN:—This week our Corner looks as though the cousins had all gone visiting and left their pens and paper at home. Uncle Millard greets you all again in a beautiful piece of poetry which I know you will enjoy. Uncle Barry is still in Virginia. He says he is improving a little, but poor little Addie is very sick and does not seem to improve any. We hope and pray for the Giver of all good to spare her to her loving parents. Instead of writing you much of a letter this week we will give you a little piece about the victory of a little girl. She did what a crowd of men were afraid to do—she asked the driver to stop beating his poor beast. It may take only a word and a smile from one of the cousins to do more good in certain places than a whole host of men can do. Let us all try our very best to be kind and gentle to all we meet. Shall we hear from any of the cousins next week?

Cordially,

UNCLE TANGLE.

—o—
Away in the sunny South-land,
With flowers all blooming and sweet,
I've read of a dear loving band,
Of children, whom gladly I'd greet.

Their faces I never have seen,
Their smiles have ne'er gladden'd my eyes;
But their features all sparkle, I ween,
Like stars in the upper blue skies.

There's Mattie, and Della, and May,
Leona and Pattie and John;
There's Lizzie and Earnest and Ray,
With others as worthy of song.

I wonder if ever we'll meet,
On the limited shores of time;
If not, may we joyfully greet
Each other, in Eden's fair clime:

Portland, Mich.

UNCLE MILLARD.

—o—
GRISSOM, N. C., June 10, 1891.

DEAR UNCLE BARRY:—I was very sorry to hear of your illness, hope you are much improved by this time, and little Addie also. We miss your kind and instructive

letters although I enjoy Uncle Tangle's letters. I am grateful to him for writing to us in your absence. Our "Corner" is bright and interesting now and the SUN grows more and more so every week. Dr. Maple's sermon a few weeks since was splendid. To be cheerful and "rejoice in the Lord always would make us happier while we could live so much better Christians." Dear cousins let us strive to "rejoice evermore" and "pray without ceasing" doing some good each day that the world may be made better for our having lived in it.

Love to all,

DELLA GRISSOM.

Della, that is such a nice letter, I know it will encourage some one to write some time. In our life here below we each have a work to do, a light to keep trimmed and burning for the guidance of some poor sinner to the Lamb of God. We do not always know—in fact we scarcely ever know—what effect our words or actions will have on our friends and companions, so it is always the best plan to do right and say only what we would be willing to say before father and mother in the presence of Jesus.

—o—

A Child's Victory.

A coal cart was delivering an order in Clinton Place the other day, and the horse made two or three great efforts to back the heavily loaded cart to the spot desired, and then became obstinate. The driver began to beat the animal, and this quickly collected a crowd. He was a big fellow with a fierce look in his eye, and the on-lookers were chary about interfering, knowing what would follow.

"I pity the horse, but I don't want to get into a row," remarked one.

"I am satisfied that I can do him up with the gloves on, but he wouldn't fight that way," added a second.

"I am not in the least afraid to tackle him," put in a young man with a long neck, "but about the time I got him down along would come a policeman and arrest us both."

The driver was beating the horse, and nothing was being done about it, when a little girl eight years old approached and said:

"Please, mister."

"Well, what yer want?"

"If you'll only stop, I'll get all the children around here, and we'll carry every bit of the coal to the manhole, and let you rest while we're doing it."

The man stood up and looked around in a defiant way, but meeting with only pleasant looks, he began to give in, and after a moment he smiled and said:

"Mebbe he didn't deserve it, but I'm out of sorts to-day. There goes the whip, and perhaps a lift on the wheels will help him."

The crowd swarmed around the cart, a hundred hands helped to push, and the old horse had the cart to the spot with one effort.—*The Sun*.

A Rifted Cloud.

It was an exceeding dark hour when the three young Hebrews at Babylon resolved to stand firm as the servants of the Most High, whatever it might cost them; and they could only "walk by faith," for they could not "walk by sight" in the way thus chosen for them. But "light is sown for the righteous, and gladness for the upright in heart."

The first breaking of the cloud was the awful destruction of those who executed the king's threatening against the intrepid youths. Such was the all-consuming heat of the fiercely glowing furnace, into which those who had incurred the displeasure were cast, that the executioners of the unjust and appalling sentence, as they approached the flaming cavern of unwonted fires to commit the well-bound victims to the deadly flames, were themselves instantly consumed. This tragical end of the king's murderous agents was full of significance, and it must have filled all hearts with sore dismay. It was triumphant vindication of the religion of the faithful three, who had refused to worship the golden image. The extraordinary means for enforcing the claims of idol worship were at the very outset fatally disastrous to those employing them; and there must have been no little misgiving in the minds of the king and his courtiers, as they saw the doom of the men whom they had employed to cast the condemned ones into the furnace. An impressive lesson is thus afforded for the admonition of all persons who are agents in accomplishing any wickedness, by whomsoever instigated or required, even though it be those highest in authority, as legislators or rulers. There is a higher law than any wicked law. The executives of unjust enactments are not to be envied.

The next opening in the cloud was the security from harm afforded to those cast into the raging fires of the glowing furnace. Those furious flames were restrained from consuming even their garments, and they walked unharmed in the midst of the hottest fire ever kindled. This was a most signal interposition of Omnipotence in their behalf, and that was a most sublime moment of triumph for those fearless men of God, which well rewarded their confidence in Him whom they served, regardless of what it might cost them to remain true and faithful to Him. Furthermore, it was full of encouragement to all who might afterwards say, "If God be for us, who can be against us?" From that time what need be feared from patient continuance in well doing?"

The assurance thus afforded has had many confirmations. "History says that Sapor, the king of Persia, besieged the city of Nisibis, with every prospect of success. St James, the holy bishop of the city,

prayed God most earnestly to confound the enemy. In answer, there came an infinite number of gnats, who so prayed upon the horses and their riders as to throw the army into great confusion. This insignificant insect caused Sapor to raise the siege, and under God saved the city. The weakest things, with God for their ally, are stronger than the mightiest armies contending against the right."

In 1746, a French armament of forty ships of war, under the Duke D'Anville, was destined for the virtually papal conquest of New England. While this formidable fleet was expected, a day of fasting and prayer was observed by the churches of New England generally, and on one occasion, as Mr. Prince was officiating in the house of the Old South Church in Boston, and praying most fervently that the dreaded calamity might be averted, a sudden gust of wind arose with signs of unusual violence, though the day till then had been perfectly calm and clear. He paused in his prayer, and looking around on the congregation with a countenance of hope, again commenced, and with great supplicatory ardor besought the Almighty to cause that very wind to frustrate the object of their enemies. A tempest ensued, in which the greater part of the French fleet was wrecked. The Duke and his principal general committed suicide. Many died with disease, and thousands were drowned. A small remnant returned to France, without health and spiritless, and the enterprise was abandoned forever, while New England thus remained Protestant, instead of becoming Roman Catholic by then coming into the possession of France.

The incentives to the exercise of true Christian courage, such as Paul expressed when he said, "If God be for us, who can be against us?" are many and great. They are forcibly presented by Bishop Ken, who says:

"Stand but your ground, your ghostly foes will fly
Hell trembles at a heaven directed eye;
Choose rather to defend than to assail,—
Self confidence will in the conflict fail:
When you are challenged, you may dangers meet
True courage is a fixed not sudden heat,
Is always humble, lives in self distrust,
And will i self into no danger thrust.
Devote yourself to God and you will find
God fights the battles of a will resigned,
Love Jesus! love will no base fear endure;
Love Jesus! and of conquest rest secure."
—The Watchman.

Sunlight for the Home Circle.

Beautiful words how they cheer the soul! How many homes have no sunlight, but instead have clouds and shadows. No pleasant words to cheer, but all is harshness and discord. Truly life is what we make it, a dark cloud or a ray of sunlight, a desolating storm or a rainbow of glory. And what will afford so much sunlight in the home circle a household piety. How responsible a position does the mother occupy in the home circle,

moulding the character and shaping the destiny of our race. Even in infancy when the child leans on its mother's bosom, it watches every act of that mother. Her meek, her calm, or her passionate manner is moulding and shaping the character of the child. How many a mother has prayed for a wild and reckless son and thought her prayer was not heard, when on some distant shore, that son has remembered a mother's prayers and a mother's tears, and has been converted. How much a sunny face adds to the sunlight of a home circle. How such a face enlivens every other face it meets, and carries into every company, vivacity and joy and gladness. But where there is no joy in the heart, no nobility in the soul, the whole character becomes as cold as an iceberg, and as hard as Alpine rock, and as arid as the wastes of Sahara! Let all the members of the household cultivate cheerfulness and kindness toward each other. Father and mother endeavor to make your homes cheerful. You have children given you for the training of which you must soon give an account. Place such examples before them as you wish them to learn. You may not have gold and silver, houses and land, to give them, but you can leave to them when you are gone, something better: good examples, good training. And while you live, let your houses ever be homes, hallowed by that voice of prayer, homes where the Bible is often read, homes where if there are children, their infant prattling lips are taught to repeat the name of Jesus.

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"He Saved our Lives."

The lives of our missionaries in the East are full of everyday heroisms, most of which have no chronicle. Here is a good story from India.

One of the terrible trials of India is famine. The principal food of the natives is rice, and if that crop fails, they starve unless relieved from outside sources. They themselves live from hand to mouth, and never think of laying up a supply of food against the day of famine. Some years ago, this terrible trial came upon the Karens of Burmah. The war between England and their Burmese masters has just ended. Their stores of rice had been burned or stolen, their cattle driven off, thus leaving them without seed to sow or buffaloes to till the ground. The scarcity of food brought shiploads of rice from Calcutta to Rangoon; but its price rose seven hundred per cent above that usually asked, and thousands of the Karens had not a rupee.

The Karen missionary, the Rev. J. H. Vinton, lived at Rangoon. He began giving out the little store of rice which he had laid in for the mission school. The news spread: "There is rice at teacher Vinton's."

The Karens flocked to the house. Stalwart men came hundreds of miles, carrying a basket or bag, hoping to receive rice for their families. Some fell fainting at the missionary's door, others died in the streets, exhausted by their long journey, during which roots and herbs were there only food.

When Mr. Vinton had given out his last bushel of rice, there were thousands of starving Karens who looked to him for their next meal.

Going to the rice merchants, he said: "Will you trust me for a shipload of rice? I cannot pay you now, and I do not know when I can pay you; but I *will* pay you as soon as I am able."

Their answer showed that these native merchants, shrewd, calculating heathen, who could see their countrymen starve and yet raise the price of rice day by day, considered the missionary's word the best sort of security. "Mr. Vinton," they said, "take all the rice *you* want. Your word is all the security *we* want. You can have a dozen cargoes if you wish."

The missionary filled his granaries and outbuildings with rice. He fed native Christians and heathen. He tried to keep an account with each applicant. But they came by thousands, and the account book was thrown aside.

"You are ruining yourself," remonstrated his friends. "You don't know the names of half the people to whom you are giving this rice. How do you expect to get your pay?"

"God will see to that," replied the man

who had learned to do his duty and trust God.

"Every cent of the money expended was refunded," writes his daughter, Mrs. Luther.

After the famine was over Mr. Vinton went out among the Karens in their jungles. Even the heathen gathered around him, bringing their wives and children to see the man who had saved them from starving.

"This is the man who saved our lives!" cried crowds of heathen Karens. "We want his religion," and down on their knees they dropped, and would have worshipped him, had he not sternly restrained them.

To-day, though he has been dead more than twenty years, "the name of Justice Hatch Vinton is a talisman through the jungles in all that country. The Karens speak it with moistened eyes and bated breath. They still say, in hushed tone: 'He saved our lives.'"

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BEGINNING

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There are some goods in our cloak department which are extremely desirable. Seal Plush Jackets, Seal Plush Sacques, Cloth Jackets, Long and Short Wraps, all of which will be marked down to close.

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The best line of Ladies, Gents, Misses and Children's Shoes yet offered, in Ziegler's, Hanau's, Saller Lewin's, and many other makes will come to the front among the inducements.

The largest, most complete stock of Cambric, Nainsook and Swiss Edgings, white Flouncings, fast-black Flouncings, Torchon Linen and Cotton Laces, and White Goods, just received, will be a side line on which special inducements will be offered during this sale.

Permit us to add that, as we conduct these sweeping-out sales at least twice each year, you are not in danger of getting old, shop-worn stock.

Promising bargains to all who honor us with their presence, we are,

Yours very truly,

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Cruelty to Mules.

You and many other Georgia editors are curious to know what becomes of all the mules that are brought year after year to Georgia.

I can tell you. They are bought by white men who rent land to negroes. They are sold or rented to these negro tenants. By them they are starved, beaten, and cruelly treated. At the end of a year they die. That's what becomes of the mules.

Go to one of our side streets on a hot, sultry Saturday in August; there you will see hundreds of mules standing without food or water, standing so from morning until 12 o'clock at night, while their riders, negro men and women, loiter about the square, blocking up the sidewalks, gabbling and gossiping. That's what becomes of the mules.

Look out of your window any public day, especially a "big meeting" day, and you will see poor, jaded, half-starved mules, drawing wagons and buggies packed with negroes thick as sardines. The heavier the load, the harder the mule is beaten. A mule that has worked all the week without rest or shelter is driven ten miles every Sunday with stick and spur. That's what becomes of the mules.

Sometimes I walk along the streets and see a poor, tired mule all skin and bones. He can scarcely creep. He is lashed and beaten into a run by a cruel negro driver. I turn my face away in shame to think that I live in a land where such things go without rebuke. We have become so accustomed to it we do not notice it.—*Washington (Georgia) Gazette.*

The above is applicable to this state as well as Georgia and every farmer should see that he does all in his power to prevent such cruelty.—*Raleigh Christian Advocate.*

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The Cross Mother.

At no time in her busy days is an intelligent mother so apt to fold the arms and close the eyes of maternal justice as when she is cross—simply and undoubtedly cross. This crossness is chiefly caused by fatigue—weariness of mind and body, and sometimes soul. With tired nerves and weary body, she cannot endure the common demands made upon her, and ill-temper follows. She shows bitter feeling, and repels loving attentions with her irritable, hasty words. Broadly speaking, no mother has any right to get so tired. She cannot afford it. It takes too much out of her children's life. Such a condition can more frequently be prevented than is generally believed. The careless, shallow woman says: "I was overworked. It made me cross;" and she considers that admission the sufficient reason and excuse for any amount of similar indulgence. The religious or sympathetic woman worries over it, prays over it, sheds bitter tears—and then the trouble repeats itself. Let a mother find out what makes her cross, and then let her avoid the cause, if possible. If social pleasures weary her, let them be decidedly lessened. If there is too much sewing, too much cooking, or too many household cares, lessen them. If economical efforts cause the severe strain, stop economizing at such a cost. That is the worst of wastes. Let the first economy be of that precious commodity, a mother's strength. Even the extent of one's religious and philanthropic work should be carefully examined, and if the trouble lies there, calmly and wisely dismiss some or all of it from the list of duties, for "what doth it profit a man if he gain the whole world and lose his own soul?" It is surprising how easily seeming interest or needs can be spared without injury to home life whenever the thoughtful woman seeks to find them; and surely one of the worst of household influences is a mother's crossness. —*Harper's Bazar.*

Nothing but actual use can suitably impress the student with the extraordinary value of Lange's Commentary. Those who have joined Dr. Lange in this great work seem to have caught his suggestive spirit, and have succeeded marvellously in bringing forth the unsearchable riches. Unto God would we give the praise for such glowing monuments as this, to the inexhaustible richness of His own Holy Word. —*N. Y. Observer.*

As a contribution to the richest and most abounding literature, we place it among the best; no student of the sacred page will fail to find great food for thought in its prolific columns. Its piety is simple and fervent; its orthodoxy pure and unquestioned; its learning profuse and accurate; its ideas novel and lofty. No work so thorough and original has been lately laid before American readers. —*New York Christian Advocate.*

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Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Plains,	7 14	1 9
Macon,	7 22	1 46
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Henderson,	2 22	7 53
Kittrell,	2 39	8 11
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Wake,	3 17	8 50
Mill Brook,	3 40	9 15
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Moncure,	5 05	12 10 p m
Sanford,	5 23	2 10
Cameron,	5 54	4 20
Southern Pines,	6 21	5 35
Arrive Hamlet,	7 20 p m	8 10 p m
Leave "	7 40 p m	
" Ghio	7 59 p m	
Arrive Gibson	8 15 p m	

Going North.

	NO. 38 Passenger & Mail.	NO 4. Freight & Passenger
Leave Gibson	7 00 a m	a m
Leave Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	5 00
Southern Pines,	8 58	7 40
Cameron,	9 26	9 31
Sanford,	9 52	10 55
Moncure,	10 16	12 10 p m
Merry Oaks,	10 26	12 50
Cary,	11 01	2 45
Arrive Raleigh,	11 20 a m	3 20

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